The Beloved Prophet ﷺ Regarding the Cursed land of Najd and the Wahhabism Cult origins

The Beloved Prophet ﷺ Himself has warned us of the evils that will unfold from this city and from the descendants of a cursed man from a cursed city of Najd:

1) Narrated Ibn `Umar رضي الله عنه :

The Prophet (ﷺ) said, "O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle! And also on our Najd." I think the third time the Prophet (ﷺ) said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ ذَكَرَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا ". قَالُوا وَفِي نَجْدِنَا. قَالَ " اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا ". قَالُوا يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا فَأَظُنُّهُ قَالَ فِي الثَّالِثَةِ " هُنَاكَ الزَّلاَزِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

Reference :
(Sahih al-Bukhari, 7094)
(Sahih al-Bukhari, 1037)
(Jami` at-Tirmidhi, 3953)

It can be deduced from the Hadith below that Najd is neither blessed nor a good place but one of Fitna and Evil. Najd has been deprived of the prayers of the beloved prophet ﷺ and therefore Najd has the seal of misery and misfortune and hoping for any good from there is going against the Will of Allah.

The Arabic word used in the below Hadith is Qarnush Shaitaan, which normally means the horn of Shaitaan. But the 'Misbahul Lughaat', a Arabic dictionary has the following meaning:

"One who follows the advice of Shaitaan." (Misbahul Lughaat, pp/663). Thus we learn that a Najdi/Wahhabi group will emerge, as pointed out by the beloved prophet ﷺ and this group will follow the advice of Shaytan (similarly how the Shaytan refused to respect the Prophets and Saints, remember his refusal to bow to Hazrat Adam عليه السلام is mentioned in the Quran. It will create havoc in the Muslim world.

Now the hadith clearly states that the sahaba رضي الله عنهم asked saying "OUR NAJD". Meaning Najd had to be a part of the muslim territory at that time.

Image of map showing location of Najd can be seen in the attached images. (in the region coloured brown)

Recent scholars that specifically adhere to the teachings of Ibn Abdul Wahhab Al-Najdi try to claim that Najd is in Iraq. But this claim is baseless as will be proven.

Firstly, Iraq was not a part of the Muslim territory during the life time of the Prophet ﷺ.

Secondly, why would the Sahaba ask and be concerned about a land they do not even control. It wasn't owned at the time so why would they refer to it as OUR Najd to a land that wasn't theirs, while the beloved prophet ﷺ specifically talked about the lands they had control over and He ﷺ was blessing the lands that they had already captured.

More over Iraq is approximately 1300 km away from Madinah.

To further clarify this misunderstanding there is another hadith below that goes further into the detail to explain the where about of Najd and where the horn of satan will emerge from:

2)Narrated Abu Sa`I'd رضي الله عنه :

...Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet (ﷺ)) and said, "Be afraid of Allah, O Muhammad!" The Prophet (ﷺ) ' said "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has trusted all the people of the earth to me while, you do not trust me?" Somebody who, I think was Khalid bin Al-Walid, requested the Prophet (ﷺ) to let him chop that man's head off, but he prevented him. When the man left, the Prophet (ﷺ) said, "Among the off-spring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of 'Ad were killed (i.e. I will kill all of them)."

فَسَأَلَهُ رَجُلٌ قَتْلَهُ ـ أَحْسِبُهُ خَالِدَ بْنَ الْوَلِيدِ ـ فَمَنَعَهُ، فَلَمَّا وَلَّى قَالَ " إِنَّ مِنْ ضِئْضِئِ هَذَا ـ أَوْ فِي عَقِبِ هَذَا ـ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلاَمِ، وَيَدَعُونَ أَهْلَ الأَوْثَانِ، لَئِنْ أَنَا أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ ".

Reference :
Sahih al-Bukhari 3344

3)The following narration is regarding the Messenger of Allāh's ﷺ encounter with a man who once accused him of injustice:

“After the battle of Ḥunayn while the Prophet ﷺ was distributing charity to a few people whose hearts needed to be reconciled, there came a man with a thick beard, prominent cheek bones, deep sunken eyes, protruding forehead and shaven head. He exclaimed: ‘Fear Allāh, O Muḥammad!’ The Prophet ﷺ responded:
‘Who will obey Allāh if I were to disobey him? Am I not [sent as the] most trustworthy person on earth; and yet you trust me not?’

The man then turned back, whereupon one of those present asked for permission to kill him. But the Prophet ﷺ said:

‘Verily, from the progeny (di’di) of this [man] shall come a people who will recite the Qur’ān but it won’t pass beyond their throats. They will slay the followers of Islām and would spare the people of idolatry. They will pierce through the religion just like an arrow which goes clean through a prey.’”

Reference:
Sahih Muslim 1064 a

4) **Narrated Abu Said Al-Khudri** رضي الله عنه :

While the Prophet was distributing (war booty etc.) one day, Dhul Khawaisira, a man from the tribe of Bani Tamim, said, "O Allah's Apostle! Act justly." The Prophets said, "Woe to you! Who else would act justly if I did not act justly?"
Zul-Khawaisara’s attitude infuriated Hazrat Umar (Radiallhu Anhu) and 'Umar said (to the Prophet), "Allow me to slay him." The Prophet ﷺ said, "No, Leave him, as his slaying will serve no good purpose, as he is not the only individual but there are a host of others like him (who are apparently so pious that)if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, who recite the Quran but it does not go beyond their throats they will go out of the religion, just as an arrow pierces through its target, and they will not return to it, just as the arrow does not return to the bow. Such people will come out at the time of difference among the (Muslim) people. ”

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ يَقْسِمُ قَسْمًا أَتَاهُ ذُو الْخُوَيْصِرَةِ ـ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ ـ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ. فَقَالَ " وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ ". فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ، فَأَضْرِبَ عُنُقَهُ. فَقَالَ " دَعْهُ فَإِنَّ لَهُ أَصْحَابًا، يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

Reference:
Sahih al-Bukhari 3610

In these Ahadith we learn of people known as the Bani Tamim. They appear outwardly religious and spiritual by their prayers and fast but their is no virtue and god consciousness or aqlaq amongst them. They will recite the Quran but it will not go beyond their thoats. Meaning no understanding and no penetration into their hearts.

All evidence points to Bani Tamim being from the region of Saudi Arabia and in particular Riyadh.

Therefore Riyadh is where this evil group will rise from. They will act outwardly religious but inwardly are godless. These are the people who will clain to be muslims but kill muslims.

Now let us decipher the code of Najd.

Al-Bukhari includes this hadeeth in the chapter: “The affliction will appear from the East”

Below are some of the hadiths from it:

1) **Narrated Salim's father** رضي الله عنه:

The Prophet (ﷺ) stood up beside the pulpit (and pointed with his finger towards the East) and said, "Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out," or said, "..the side of the sun.."

Sahih al-Bukhari 7092

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَامَ إِلَى جَنْبِ الْمِنْبَرِ فَقَالَ " الْفِتْنَةُ هَا هُنَا الْفِتْنَةُ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ". أَوْ قَالَ " قَرْنُ الشَّمْسِ ".

2) **Narrated Ibn `Umar** رضي الله عنه:

I heard Allah's Messenger (ﷺ) while he was facing the East, saying, "Verily! Afflictions are there, from where the side of the head of Satan comes out."

Sahih al-Bukhari 7093

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ مُسْتَقْبِلٌ الْمَشْرِقَ يَقُولُ " أَلاَ إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

These hadith mentioned by beloved prophet ﷺ while he was in Madina.

So we have determined that Najd has to be East of Madina. As this where the horn of Satan will emerge from.

Then another great proof regarding that Najd is located in Riyadh:

3) The Messenger of Allah ﷺ did the Dawn Prayer and gave salute and facing toward the SUN RISE and said: “Fitnah will come from here. Fitnah will come from here from the horn of Satan”

[Musnad Ahmad 2/72 no 5410 shahih]

Riyadh is directly east of Madina making it the most plausible region to be Najd.

Even a child is able to tell you that the sun rises in the East and not the North. More so if you ask a school child with basic geography knowledge which direction is East of Madina he/she would point towards Riyadh.

We can clearly deduce that Najd is Riyadh with all the evidence on the table. The modern day Bani Tamim is the Wahhabism Cult.

4)It was narrated that 'Aisha رضي الله عنها said:

"The Messenger of Allah designated Dhul-Hulaifah as the Miqat for the people of Al-Madinah, Al-Juhfah for the people Ash-sham and Egypt, Dhat 'Irq for the people Al-'IRAQ, Qarn for the people of NAJD and Yalamlam for the people of Yemen."

عَنْ عَائِشَةَ، قَالَتْ وَقَّتَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ وَمِصْرَ الْجُحْفَةَ وَلأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ وَلأَهْلِ نَجْدٍ قَرْنًا وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ .

Sahih Bukhari Vol 9, Bk 92, #443
Sunan an-Nasa'i, 2656
Sahih Muslim, 1183b

This is a simple question to any individual that holds the misconception that Najd is Iraq. If Najd is in Iraq, why did the beloved prophet ﷺ differentiate Iraq and Najd? If it is supposedly to be same place?

Yet the prophet ﷺ clearly mentioned them as two different places and not the same!

To summarise:

Riyadh fits the description of Najd perfectly as:

•Riyadh is in a region called Najd.
•Riyadh was a part of the muslim territory during the time of our Prophet Alayhi Salaam.
•Riyadh is also the location of the cursed Bani Tamim.
•Riyadh is East of Madina and on the same longitudinal line.
•The sun will rise in the direction of Riyadh if you were standing in Madinah
•The Prophet ﷺ distinguished that Najd and Iraq were two different places.

Extra note: Even though Sham was not apart of the muslim territory Sham was always a blessed land even before our belove prophet ﷺ Because of al Quds Sharif (Baitul Muqdis) and being the land of many Prophets عليهم السلام. Masjid Al-Aqsa was our first qibla being on Al Quds Sharif in Sham. Therefore is is directly an important part of the Muslim empire and structure.

The origins of the Wahhabism Cult

Now it is proved that Najd is the evil place. We can delve into the atrocities of the leader of the Wahhabism Cult ibn abdul Wahab al-Najdi Al-Tamimi that the Prophet ﷺ warned us of in the below Ahadith:

1) Hudhayfah رضي الله عنه reported: The Messenger of Allah, peace and blessings be upon him, said, “Verily, I fear for you that a man will recite the Quran until his delight is seen and he takes Islam as a cloak. Then, he changes to whatever Allah wills for him, such that it is stripped from him and he throws it behind his back, assaulting his neighbor with the sword and accusing him of idolatry.” I said, “O Prophet of Allah, which one is closer to idolatry? The accused or the accuser?” The Prophet said:

بَلِ الرَّامِي

“Rather it is the accuser.”

Source: Ṣaḥīḥ Ibn Ḥibbān 81

Grade: Sahih (authentic) according to Ibn Kathir

عن حذيفة قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهِ عَلَيْهِ وَسَلَّمَ إِنَّ مَا أَتَخَوَّفُ عَلَيْكُمْ رَجُلٌ قَرَأَ الْقُرْآنَ حَتَّى رُئِيَتْ بَهْجَتُهُ عَلَيْهِ وَكَانَ رِدْئًا لِلإِسْلامِ غَيَّرَهُ إِلَى مَا شَاءَ اللَّهِ فَانْسَلَخَ مِنْهُ وَنَبَذَهُ وَرَاءَ ظَهْرِهِ وَسَعَى عَلَى جَارِهِ بِالسَّيْفِ وَرَمَاهُ بِالشِّرْكِ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ أَيُّهُمَا أَوْلَى بِالشِّرْكِ الْمَرْمِيُّ أَمِ الرَّامِي قَالَ بَلِ الرَّامِي

صحيح ابن حبان كتاب العلم باب الزجر عن كتبة المرء السنن 81

المحدث ابن كثير خلاصة حكم المحدث إسناده جيد في تفسير القرآن 3/509

In another narration of this hadith:

2)Verily, I fear about a man from you who will read the Quran so much that his face will become enlightened and will come to personify Islam. This will continue until Allah wishes when these things will be taken away from him when he will disregard them by putting them all behind him and attack his neighbour with the sword accusing him of Shirk. The Prophet was asked 'Which of the two was commiting Shirk? The attacker or the attacked?' The prophet replied 'The attacker (the one accusing the other of Shirk)."

The classification of this Hadith is Jayyid.(Strong)

Imam Ibn Kathir رحمه الله also recorded this hadith in his Tafsir under Surah Al-Araf.

From the above hadith it is clear that these killers of Muslim will be from the Region of Najd , from the tribe of Bani Tamim (The Prophet ﷺ made both Prophecies) and they would recite

Quran, but will not go below their throat, it means they will SHOW OFF in their ibadah and would consider Muslims as inferior to them.

If one does a simple analysis of history in works such as Ibn Ghannam - Tarikh Najd (History of Najd) (which will also be shown in future posts ان شاء الله) you will find that there was only one such man upon whom all this fits with no doubt. This man was no other than Ibn Abdul Wahab al-Najdi Al-Tamimi.

His own Father and Brother and his own teacher and the scholars of his time refuted him and mention his Evils.

He called Muslims as “Mushrik’(polytheist) and made it Halal (Permissible) for his followers to loot the property belonging to Mulslims, to rape their women and kill Muslims.

Even today the deviants try to justify this act of Ibn Abdul Wahab Najdi Tamimi stating that the muslims in the Arabian region were all mushrik and hence this barbaric act of Ibn Abdul Wahab Najdi is correct. Which is a False claim.

Up until today the present followers of this deviant Cult label the Ahlus Sunnah Wa'l Jama'ah Muslims as Mushrik”

Another objection which some Deviants state is that it is reffering to another sect called kharajis and not their Deviant Cult but this is yet another foolish statement as these Ahadith certainly do not fit the Kharajis because they were not the off-springs of Bani Tamim!

So who was the man mentioned in the Hadith regarding his tainted lineage?

The man who accused the Prophet ﷺ of injustice and whose offspring he ﷺ warned about was Dhul Khuwaysirah who was from the tribe of Banī Tamīm, **the same tribe as Ibn ‘Abd al-Wahhāb Najdī Tamīmī** who was born in ‘Uyayna village in Najd near the town of Huraimila in the Najd Desert in 1111 A.H. (1699 and died in 1206 (1792).

The Al-Sa’ūd are also originally from the village of ad-Diri’yah, located in Najd, in eastern Arabia situated near modern day Riyādh, the capital of Saudi Arabia.

The Mufti of Makkah Imam Ahmad ibn Zayni Dahlan al-Makki al-Shafi’i رحمه الله (**d.1304 Hijri**), **the great Sunni Scholar and celebrated Historian writes**:

“Dhul Khuwaysirah was of the Banū Tamīm tribe and so was Ibn ‘Abd al-Wahhāb Najdī.”

[Ad-Durarus Sanīya, pp/51]

Also mentioned by Ibn Hajar Al-Asqalani رحمه الله **in his sharh**:

قال الحافظ ابن حجر رحمه الله :
" وهذا الرجل هو ذو الخويصرة التميمي " انتهى. وقد كان هذا الرجل منافقا

Al-Hafiz Ibn Hajar, may Allah have mercy on him, said, "And this man is Dhul Khuwaysirah al-Tamimi." He concluded. This man was known to be a hypocrite.

The deviants of the Wahhabism Cult promote the lineage of Zuhair, Dhul-Khuwaysirah al-Tamimi, the 38th ancestor of Muhammad bin Abdul Wahhab.

In the genealogy of Muhammad bin Abdul Wahhab, and you will find the name "Zuhair al-Tamimi" who was from the offsprings of Dhul-Khuwaysirah al-Tamimi.

Hafidh Ibn Kathir رحمه الله **mentioned another incident stating**:

When the Kuffar of Makkah had a meeting concerning the Prophet ﷺ, an old man affected by Shaytan came claiming,
“I am a Najdi, what ever you want to know, I will be helpful.”
This Najdi Shaykh then gave his view against the Prophet ﷺ throughout the meeting.

و كان ذلك اليوم يسمى يوم الزحمة فاعترضهم إبليس لعنه الله في صورة شيخ جليل عليه بت له فوقف على باب الدار ، فلما رأوه واقفا على بابها قالوا : من الشيخ ؟ قال : شيخ من أهل نجد ، سمع بالذي اتعدتم له فحضر معكم ليسمع ما تقولون ، و عسى أن لا يعدمكم منه رأيا و نصحا . قالوا : أجل فادخل . فدخل معهم

[Tarikh Ibn Kathir, Volume 4]

Additional Narrations further highlighting Najd is different from Iraq:

أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ، فَوَازَيْنَا الْعَدُوَّ فَصَافَفْنَا لَهُمْ

Narrated by Sayyidunā Abdullāh Ibn Umar رضي الله عنه “I took part in a Ghazwah towards Najd along with Allāh’s Messenger ﷺ and we clashed with the enemy, and we lined up for them.”

Sahih al-Bukhari 4132

It is well known that the Prophet ﷺ did not travel to Irāq for any military expedition, yet here, Sayyidunā Abdullāh ibn Umar رضي الله عنه clarifies that the Prophet ﷺ went to ‘Najd’ on such an expedition. Hence Najd cannot be in Irāq!

بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ

Narrated by Sayyidunā Abū Hurayrah رضي الله عنه . “The Prophet sent some horsemen to Najd and they arrested and brought a man called Thumāmah bin Athāl from the tribe of Banī Hanīfah, and they fastened him to one of the pillars of the Mosque.”

Sahih al-Bukhari 469

The narration clarifies that Thumāmah bin Athāl was from the tribe of the Hanīfah, which subsequently is the tribe of Musaylimah, who was famous for being the false prophet of the area of Najd located in modern day Saudi Arabia and not from Iraq.

Even ibn Taymiyyah states this in afew of his works such as Bayan Talbis al-Jahmiyya fi Ta'sis Bid'ahum al-Kalam (1/17) :

It has been consistently narrated that the Prophet ﷺ informed about the emergence of trials and the head of disbelief from the east, which includes the eastern part of his city, such as Najd and what lies east of it. As reported in Sahih Bukhari and Sahih Muslim, from al-Zuhri, from Salim, from Ibn Umar who said: 'I heard the Messenger of Allah, peace be upon him, saying from the pulpit: 'Behold, the Fitnah is from here,' pointing to the east, 'from where the horn of Satan rises.'"

(بيان تلبيس الجهمية في تأسيس بدعهم الكلامية (1/ 17
حيث قد تواتر عن النبي صلى الله عليه وسلم إخباره بأن الفتنة ورأس الكفر من المشرق، الذي هو مشرق مدينته كنجد وما يشرق عنها، كما في الصحيحين عن الزهري عن سالم عن ابن عمر قال: سمعت رسول الله صلى الله عليه وسلم يقول وهو على المنبر: «ألا إن الفتنة من ههنا -يشير إلى المشرق- من حيث يطلع قرن الشيطان»...